The Inquirer

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TWO COMMANDMENTS

IN the world as it is, and very much as it is, the United Nations Organisation during the past few weeks has acted prominently as the Parliament of Man. It is just as well to use such a phrase. Much could be said against it. Presumably there have been cross-currents, intrigues, and the use of power in the United Nations decisions over the Congo as there are in any other parliament. Nevertheless it has presented some of the chequered idealism that in the contemporary world is trying to control the influences of destruction. An international society is obviously trying to save itself in an international way. Within the most revolutionary changes that have ever visited mankind, mankind is trying to save and adjust itself in moral terms.

That surely is important. The two commandments upon which any future is to depend, "Thou shalt not kill" and "Thou shalt not impose by brute force", are fighting for their life as perhaps never before in a world which up to now has very much relied upon killing and brute force.

Little of this is publicly noticed. The great moral drama takes place behind what is so blatantly immoral. The total fact is not what is described by the stories of bloodshed and strife but in what is so frequently hidden within them. For every single action that tries to defeat moral idealism there is an effort to enthrone it. And it is one of the strangest mysteries of life—that breaks deep into all the meaning of religion—that this struggle continues, and that slowly but surely idealism wins through.

The Far Corners

Many sermons have been preached about the Parliament of Man, or more particularly about the Brotherhood of Man, but it is always difficult to see the aspirations threaded into actual life. The immediate good deed of brotherhood can, of course, always be recognised. But today goodness has to be woven into the far-ranged international world that the modern revolutions have imposed on us. Men have to make choices of right and wrong not merely at home but for the far corners of the earth.

One of the ways of doing this, incomplete and tentative it is true, is through the Parliament of Man, trying with the greatest difficulty to establish itself among the other parliaments through which in one way or another men live their national lives. This often is described as "vague", but the unseen drama of unknown men living for a new idealism in the world as it is, is as passionate and deep, for those who live it, as the seen drama shown across the sheets of the world's newspapers.

It is right that religion should fling itself into the great "vague" issues of moral idealism as well as into the more obvious personal problems of conduct.

The extraordinary influence and confidence which Mr. Dag Hammarskjöld has used in the crisis is not only a witness to a man who is entering upon the world scene in a new way, but a witness to the forces that are gathering behind him.

It is obvious that he has relied upon the Afro-Asian bloc in the United Nations to help him. And neither the Communist nor Western representatives were willing to dispute the help the bloc gave. Here, too, is a new fact little noticed. The coloured races, at least as far as what is called the "uncommitted" world is concerned, are becoming increasingly independent of the policies of the great powers. The Afro-Asian nations are making up their own minds about their own destinies.

"CHOOSING A MINISTER"

A few weeks ago our contributor "Layman" noted a news item printed in the American "Unitarian Register" upon choosing a minister. Elsewhere in this issue we print the whole story with acknowledgments to our esteemed contemporary.

It is a remarkable story, with full statistics provided of the cost, care and effort that a Unitarian church in the U.S.A. can give to the choosing of a minister.

It describes a church life virtually unknown here, and it emphasises how the energy of the Unitarian movement in the U.S.A. is growing. No doubt even in the immediate past no such prodigious energy would have been shown.

In contrast much seems to be static here. But comparisons of the wrong sort could be made. The religious life of one country, interwoven into custom and social opportunity, cannot be transplanted elsewhere. There are social issues of religion in this country, such as habit and what-is-done, that are unknown in the U.S.A.

But again behind the scenes—as in the great outer world—a magnificent drama of religious idealism may be taking place. There are many faithful in the Unitarian churches in this country. Against great difficulties they are striving, in their own unspoken manner, for souls. In their own way they declare that the life of religion in the long run is more important than the secular achievements which try to push religion out of social consideration.

That too can be described as "vague", but not for those who see the meaning of one human life as of far greater importance than the applauded affluence of the modern state.

A LAYMAN'S DIARY

July 31 (Sunday). About ten minutes' walk from our house there is a small church whose notice board proclaims it to be "Soho Memorial Strict and Particular Baptist Chapel (Founded 1791)". This has long aroused my interest, and this morning—our own Sunday morning services are suspended until September 4th—I was at last able to attend a service there. The congregation, I find, does go back to 1791, but about 1900 a large part of it seceded (it is always the *other* people who secede) and managed to retain the original building in Soho, so that this group had to build a new church in the suburbs. The form of worship was like any Free Church service, but strongly evangelical in tone ("Joy means J for Jesus and Y for You—and Nothing in between"). The hymn book runs to 1212 hymns, and the most prolific contributors are Philip Doddridge, Isaac Watts and *The Gospel Magazine*, 1777 (but the current edition of the book is dated 1950, so it must represent the denomination's present day position). After the service (taken by a visiting lay preacher: they have no minister) the small congregation were very friendly, and ready to explain their history, with detailed reference to Oliver Cromwell, Arminianism, and the tricky margins separating General, Particular and Standard Baptists even today. One could not help admiring the persistence with which this minority tradition was being kept alive, though it is hard to see where it is likely to find the regular infusion of new blood that any movement must have, in order to survive.

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About this time each year, I notice that several of our churches close altogether (sensibly, I am sure) for a month or so, and say baldly in *The Calendar of the Churches*, "No Services During August", or "6.30, No Service", or use some other slightly forbidding formula. Would it not sound just a little more *positive* to say, instead, something like, "Reopening Sunday, September 4th, 6.30," or "Next Service on September 4th, 6.30, Rev. Michael Finsbury"? We should always bear in mind the complete stranger who picks up an *Inquirer* for the first time in his life and looks with mild curiosity to see what is going on in his home town. "6.30, No Service", though perfectly accurate, is hardly *welcoming*; but a specific date and time a week or two ahead does give him something to jot down in his diary.

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August 1. The *Daily Telegraph* records a notable achievement in Cape Town by "the Rev. Magnus Ratter, pastor of the Free Protestant Unitarian Church". Thanks to a suggestion made by Mr. Ratter, the *Cape Times*, which is strongly critical of the South African Government's race and republican policies, and *Die Burger*, which is firmly in favour of republicanism and *apartheid*, are to publish each other's leading articles as a regular feature. Bridge-building of this inspired kind is a truly Unitarian activity; even if we are rebuffed from time to time, we should keep on trying to do it, and sometimes, as in this instance, we will gain unexpected successes.

Incidentally, I hope that the Rev. W. H. Cordell has noticed that it was the *Daily Telegraph* that published this friendly item about a Unitarian! (I agree with his recent letter about the *Telegraph's* unreceptiveness to letters from Unitarians. I had a similar experience with that paper myself not long ago.)

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August 5. In today's *Inquirer* there is quite a detailed report of last month's General Assembly Council meeting. I always enjoy going through these reports of the G.A's doings and gleaning unexpected pieces of news (often quite momentous) which lurk modestly here and there, often at the end of a paragraph on some quite unrelated topic. The item I was particularly glad to see this time was a laconic note that "it was agreed that the Secretary and the President, with consultations with the Ex-President and the Vice-President, if necessary, should issue pronouncements on matters of public concern."

This is presumably the fruit of the "Golders Green resolution", passed almost *nem. con.* at the G.A. Annual Meeting last April. It is good that this function is being given to a small group of people who will be able to act quickly, if need be, and that they are people who (though, alas, already much overworked) will have the authority to express a Unitarian point of view. I hope that we shall be hearing them speak out boldly from time to time, especially on matters where a specifically Unitarian lead is relevant—where a bridge needs to be built, or a barrier to be removed, or liberty to be defended, and other churches or social agencies have remained silent or have taken a conventional or excessively "churchy" line. (For instance—and I mean this seriously—what do we think about Manchester Corporation's refusal to employ Sikhs as bus guards unless they will cease to wear the turbans which their religion requires them to wear?)

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August 6. While David and I were out for a walk this afternoon, my wife received the sad news of the death of the Rev. Wilfred Waddington, and when we came back she told me of it. Here in London we shall soon realise (if only because his work will have to be spread among so many other people) what a great burden Mr. Waddington took upon himself in resolutely propping up and encouraging every cause he felt to be in need of his support. His *presence, of itself*, at a gathering or a service, or a committee, was a kind of guarantee that the occasion was worth while and important—a guarantee, one, might almost say, that it was God's work that was to be done there. He did us good by being there. We owe it to him to carry on, and to preserve that faith in the importance of the work that he himself preserved, and that he would expect us to maintain.

Many of us, who were not of the intimate circle to whom he was "Uncle Wad", will none the less, in these days, be feeling an acute sense of personal loss, and we shall have Mrs. Waddington, and Maureen and Gillian, very much in our thoughts.

"SHE WAS SOMETHING"

By Peter Godfrey

A VERY well-read Unitarian friend recently wrote to me: "I must confess to woeful ignorance—I fear the name Dorothea Dix does not ring a bell with me; indeed I've never heard of her! I presume from your reference to World Mental Health Year, that she was something in the early development of the treatment of mental disease ..... but she means nothing at all to me".

Miss Dix was a Unitarian, a "disciple" of William Ellery Channing, and if Unitarians of today have never heard of her it is not surprising that one of the few articles written about her this century should be called "The Forgotten Miss Dix". Although Frances Cooke wrote a charming little book for children about Miss Dix in 1904, published by the Sunday School Association, the only full biography seems to be that by Tiffany in 1890.

It is more than somewhat surprising that Miss Dix should be forgotten because, indeed, "she was something". Perhaps the contemporary lapse of memory is yet another indication of the fact that mental health work and research are the plain and poor relations of the more glamorous and well-endowed general medicine. Not surprisingly, perhaps, in this war-ridden century most of the articles written about Dorothea during the past sixty years are concerned with her work as Superintendent of the Union nurses in the Civil War—although past sixty years of age she did not have a day's rest in four years.

Coming out of Channing's Church after a Sunday service Miss Dix overheard two men talking of the harsh treatment of lunatics in the local Boston jail. Accepting an invitation to teach on Sundays in the jail Miss Dix seized the chance to investigate. What she saw made her determined to learn how the mentally ill, especially those who were "paupers", were treated throughout the whole of Massachusetts. After two years' work she presented the facts in a "memorial" to the State Legislature. There was a great upcry against her from many quarters; she had unearthed facts (sometimes almost literally !) to which others had either turned a blind eye or of which they had been genuinely unaware. Eventually, however, a bill was passed to provide for the proper care of "lunatics".

So much for Massachusetts. Miss Dix then decided to do the same thing for each of the States of America ! Year after year, with considerable courage, she amassed her facts, presented them to governing bodies, argued for better treatment, pleaded (very successfully) for public and private funds for hospitals. The hospitals that she built, designed by her close friend Kirkbride, were often the first in the State for the mentally ill and they have been said to be "far better than many now being built".

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Miss Dix was far from strong physically. On a number of occasions she stayed while ill with the family of William Rathbone in Liverpool. It was after one such visit that she did in Scotland what she had done in so many of the States of America. For this and other work in these islands she received a vote of thanks from Parliament. From Britain she visited and worked for the mentally ill in France, Italy, Greece, Holland, Russia, Sweden, Norway, Denmark, and Germany.

It is not entirely true to say that Miss Dix has been forgotten. Her name is in the "Eminent Unitarians" list at the back of Dr. Hall's "Beliefs". In the special Mental Health issue of "The Twentieth Century", May, 1960, referring to "the astounding Miss Dix", Humphrey Osmond says: "Unlike general hospitals, for whom one Florence Nightingale sufficed, mental hospitals, although blessed with a Dorothea Dix, still need the services of another of her kidney".

Would that she, or he, might also come from our ranks.

THE TAMED MIND

By Fred J. Chapple

"We can really respect a man only if he doesn't always look out for himself."—*Goethe.*

WE are told this is an era of the common man, who has advanced almost like a rocket from dull obscurity in the Victorian age to a pinnacle of highlights of our time, and who has acquired a degree of affluence, limelight, social standing and security unknown and undreamt of by his forefathers. Like John Bull up to date, he is on top of the world, looking at life through rosy spectacles, as though it were a succession of rainbows. The standard of living he is enjoying in a welfare state of historic magnitude—raised so rapidly in a short period o less than twenty years—is unparalleled in our island story and without equal elsewhere in the world. The common man was never as well off in the past as he is today, yet like a fleeting conjuring trick his purse so full for an hour is quickly emptied the next and a pound disappears as quicksilver. He earns freely, he spends freely, he is mortgaged to the last bean, and relies in the security of banking, industry and building societies to support him about which he knows very little. Only the other morning a remark was overheard that if one did not possess a motor-car something was radically wrong and no time should be lost in seeing a doctor. One should go in the opposite direction of the surgery and order the latest model at the nearest saleroom. The fact that it will not be paid for doesn't really matter. What does matter is getting the car.

Behind all the post-war teeming innovations, possession of endless goods (some worthless), excitement, speed and everything that is laid on there appears to be a missing link in the chain of daily life. What is the missing part ? Arnold Bennett once tried to tell us how to live on twenty-four hours a day. He said that mind control is the first element of a full existence. According to Bennett, without the power to concentrate true life is impossible. So many people nowadays lack the power (if ever they had it) of obedience and mind control, with a result that mental disorders were never so prevalent as they are in this age of the common man. There is widespread apprehensiveness of mind and affliction almost incurable. In the background of much material wealth lie constant worry, anxiety, quick temper, irritation, tragedy. It has become so easy to fly off at the handle, to hurt others, to strike suddenly, and to do the wrong thing. Some live in dread that the heavens are going to fall on them. But experience has taught that it is not the things we fear most that come to pass, but the things of which we do not dream.

So what does it all add up to ? Surely this: It is no outmoded platitude to say that our mental perspective needs adjusting, that proper mind control is needed, to think clearly (even to think at all), quietly and calmly, with time for reflection—this should be made a regular daily exercise, as we exercise our bodies. With a firmer grip on the mind the missing link may be found in the chain, helping to lubricate a fuller and happier life. Contentment may not come too easily, limited and reserved, it lies in a mind unhurried by the thrills of the hour, a mind set apart a short while only for contemplation, prayer and more abiding values. An old writer said that a tamed mind brings happiness. There is something in this. The common man would do well to ponder over these things.

CHOOSING A MINISTER

HOW IT WAS DONE IN THE U.S.A.

(A few weeks ago "Layman" in his Diary reported on how an American Unitarian church chose a minister. Below is a full report taken from the June number of "The Unitarian Register".)

ALL SOULS' Unitarian Church, Tulsa, Oklahoma, has a new minister, the Rev. John B. Wolf. That's news, but how the church went about it to locate and call him may be greater news to many a congregation which will face a similar problem.

It wasn't easy. The Tulsa pulpit committee reported it spent $2,000, sixty-six hours of time in twenty-two meetings, one hundred hours reading sermons, 15,000 miles of donated air travel, and a total of eight months in making a decision. It reviewed the qualifications of forty-five ministers, tabulated 150 questionnaires, canvassed voluminous reports from the American Unitarian Association's Department of the Ministry and the office of the South-West regional director, conducted a heavy correspondence, prepared and mailed fifteen ministers' kits, arranged visits to fourteen pulpits by twenty families, and suffered an "inestimable" loss of sleep. It wore out several copies of the *Unitarian Yearbook.*

Nevertheless, the effort was rewarding. A member of the pulpit committee reported: "We have read marvelous sermons, we have met great ministers, we have learned to understand and love each member of the committee more, and we have a clearer idea of what a church should be and what a minister means to all of us. It has been a rich and beautiful experience for all of us, and we do love our man".

The Rev. Leon C. Fay, director of the Department of the Ministry, said the Tulsa church employed procedures recommended by the department with unusual effort and thoroughness and maintained a close liaison. The result demonstrated the effectiveness of the procedures.

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The search for a new minister began when the president of the church board appointed a committee to design a plan. The plan was adopted at a congregational meeting and a pulpit committee of eleven was elected. Five members were designated by organized church groups, and six were elected at large from a ballot of ten nominees. The committee elected its own officers.

The committee first notified the Department of the Ministry and the regional director, the Rev. Philip Schug, that the church was seeking a minister. Then it set to work two sub-committees, one to handle a questionnaire to the congregation and the other to prepare the ministers' kits.

The questionnaire inquired what characteristic in a minister was most important, what kind of sermons were preferred, what kind of church service was desired, and what the next step in the development of a church programme should be. Armed with the replies, the committee determined what kind of a minister it should seek.

Names of prospective ministers were provided by church members, ministers and the Department of the Ministry. All names were cleared with the regional director and the department, and all applications were received through the regional director.

An especial effort was made to keep the congregation informed, but in such a way as to protect the professional reputations of ministers under consideration.

Credentials were studied carefully. Copies of the *Yearbook* and biographical material sent from Boston were used. No minister settled less than three years was considered, and no approach was made to ministers whose churches were engaged in building programmes.

Church members who were travelling visited pulpits in which the committee was interested and received instructions on procedure for the visits. A report form was provided.

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What proved to be the most important factor in the search ? Interviewing, the committee found.

Mrs. Kenneth A. Ackley reported: "A personality is what you are seeking, and it cannot be analysed. Questionnaires are necessary but inadequate. Do not judge by a sermon or series of sermons heard in person or on tape, or read. The interview is the telling event. We think inter-personal relationships are as important as sermons.

"Bring at least two men to your church to interview. Interviewing is an art, and you must learn it. We worked out a good tip sheet on this matter."

The tip sheet bore a suggestion: "Make the setting sociable. Let him ask questions, too". It provided for ratings of approximately thirty-five personal traits, including verbal and social skills and personal and "inner" qualifications.

On behalf of candidating ministers, the committee offered a last suggestion: "Plan very carefully the visits of men to your church. They need some privacy and rest as well as generous doses of hospitality and good talk with cross-section of your members".

SUMMER CONFERENCES

FAMILY HOLIDAY CONFERENCE AT GREAT HUCKLOW

by R. O. Faulkes

EARLY in March my wife and I debated at length the desirability or otherwise of booking for the family conference; should we "sacrifice" a whole week of our precious holiday in this way ? Friends and relations advised against it—"just imagine a rainy week at Hucklow surrounded by Unitarians !" However, we ignored our counsellors, smothered our doubts and paid our deposit. Now, looking back upon the week, I think the organisers were fully justified in using as their brochure heading "By Popular Demand".

The main interest at the conference was centred on the four theme addresses, "Our Growing Faith", each followed by a lively and productive group discussion. The Rev. H. Lismer Short dealt most lucidly with the "Creative Tensions in Our Movement", showing in his argument how our differences can be the life-blood of Unitarianism. On Tuesday Dr. Kitty Dalton's capable and breezy lecture "Medicine or the Ministry" stressed the joint task of the minister and the G.P. in the community. "The Challenge of Sigmund Freud to Unitarians" seemed at first glance something of a proposition, but the Rev. C. H. Bartlett, with clarity and understanding showed how the psychologist also is concerned with the freedom and dignity of the human personality. The final address, given by last year's President of the G.A., the Rev. A. W. Vallance, emphasised the need for Unitarians to understand their place in society today.

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Another vital aspect of the conference was the study groups held each evening, the reports of which will appear in subsequent issues of *The Inquirer*. These were most stimulating and presented everyone with an opportunity to clarify their thoughts and air their views.

And what of the holiday ? You may feel from the above that we were over-worked, but there were many opportunities for relaxation: the hilarious socials, the choir, the children's sports and party, the afternoons *en famille*, the daily *Hucklow Herald* which prevented anyone from taking him or herself too seriously. For the children this was a wonderful holiday, and for the parents too, the baby-sitting scheme offered a greater freedom from their normal responsibilities.

It is impossible in the space available to detail every aspect of the holiday and its personalities. We all, from the President of the G.A. to the youngest of the children and Tippy, the dog (who attended all the lectures and many of the "bull sessions") had a part in fulfilling the aims of the holiday.

Perhaps the most lasting impression for me will be the services held in the Old Chapel, some traditional, some experimental, but each in their own way expressing the unity and purpose of the conference.

SUMMER SCHOOL AT OXFORD

By John R. Sturges

ARE Sunday Schools worthwhile ? This was the issue raised recently in a deliberately provocative letter to *The Inquirer* and a most emphatic answer was given at the Summer School for Sunday School teachers held at Manchester College, Oxford, July 30th to August 6th, and arranged by the Religious Education and Youth Department. Here, gathered together for a week, were some 37 people whose main concern was to improve the Sunday Schools in which they teach. It was surprising that many were so young, but encouraging to know that there are people enthusiastic enough to spend part of their summer holiday in this way.

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All of them counted themselves fortunate to have the skilled guidance of so many experts. There was Phyllis Hostler, a member of our church at Golders Green, authoress and psychologist who wisely directed attention to the children who attend Sunday Schools. Then, from Newcastle-upon-Tyne, came Miss F. Railton and Miss E. Eden, both of whom, for many years, have demonstrated that Sunday School work needs to be based on sound educational principles and who once again at Oxford showed that this was not an objective beyond our grasp. Miss Eden presented a vivid picture of the possibilities of the primary department, demonstrated the art of story-telling to the delight and envy of all, and made available plenty of lesson material. And Miss Railton showed that the work of the junior and senior sections could be just as exciting if a sound programme of religious education was planned and adequate preparation undertaken. The Rev. Basil Short of Liverpool lectured little but demonstrated the principles of "self-teaching" most effectively by sending the members on "assignments".

Throughout the course was practical, all the experts being people who had actually undertaken the work and were fully aware of the difficulties and particularly the frustrating conditions under which much of it must be done. But there can be few of our teachers who would not have been encouraged by the many valuable suggestions and kindly guidance given to those who attended this course.

For many the early morning services in the Manchester College Chapel set the tone for the day while others found inspiration in the evening epilogues and how encouraging it was to see that these were conducted by the younger members of the Summer School in so reverent a way. Of course there were other memorable occasions—the dancing, the singing, the walks by the river, the friendships, the wit and humour. All of these made the Oxford Summer School, 1960, an unforgettable experience and an easy task for the genial host and hostess, Mr. and Mrs. Alex Rogers. But all will remember that its success owed much to the inspiring leadership of the Rev. Dudley Richards. Whether conducting worship, guiding discussion, showing film-strips or playing his guitar he was the gay understanding friend who called forth the best from every member.

It says much for our Sunday Schools that they can bring together such enthusiastic young people, many of them trained in our Sunday Schools, and all of them anxious to become more effective teachers. Many will regret that the General Assembly can afford so little for this most valuable work and that our body as a whole does not realise the urgency of this matter. Our Sunday Schools are indeed worthwhile and this was demonstrated at this Summer School, but it also showed clearly that they could be even more valuable if such courses as these could be attended by many more teachers. Our Unitarian movement needs its Sunday Schools, but we need more and better schools and Oxford, 1960, showed the way.

IT OCCURRED TO ME

By Muriel Hilton

It is often disillusioning to go back as adults to the scenes of childhood and early years. A friend at the church recently returned from a trip to a northern industrial town and remarked that there was not much up there for him these days as so many of his acquaintances had become more sober and sour with the passing years. It gave me a nasty jolt to hear those telling adjectives. I suppose we have to appear and behave more soberly with the passing years whatever we might be feeling to the contrary. There are years when we feel younger than we did when we were really young, but we have to curb our exuberance in public, bearing in mind the dignity that behoves our years, but it is terrible to think how time can sour people, people who were once bright and happy. There are many factors that bring about disillusionment, which can cause sourness, but we are more free than we often realise in our personal attitudes to these factors.

I have always liked the word "sweet" though it is a much abused word. "Sweet" in the way the mystics have used the word is an exact description of an experience. There are times when we really taste the sweetness of life, when our whole being is suffused with "sweetness and light"—it is a reality, not something we just read about or discuss. And we are always meeting people who have something of this flavour in their personalities. It is there in their essential nature it is true, but they have also kept sweet because of their attitudes. And here as in many other aspects of life it is religion which is intensely personal which can alone guard us from old age of the soul, for we all have a divine alchemy within us that can transmute the ugly into beauty, turn the dark into gold and keep the sweet from turning sour and bitter.

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The other day a friend wrote of something being "treasurable". A lovely word—not much used and yet how suggestive it is. Treasurable! From our earliest days we treasure things. Turn out a small boy's pockets and one is amazed at the variety of treasures hoarded there—string, pencils, "conkers" and the rest.

All mothers have treasures relating to their children—the lock of hair, the photos of important milestones and other things and memories which are brightly interwoven into their days. We all of us treasure tangible objects like letters, books, articles in papers which we cannot bear to destroy and things over which hover memories which, though no longer as bright as they were, still retain a certain lustre of enchantment. And in those "sessions of sweet silent thought" we recollect the treasured moments of the past; first meetings with those who have become part of our lives, who have enriched and gladdened our days and helped to make us what we are; books which came our way when we most needed them and so changed our direction; memories of the ache of loveliness, the lifted heart, laughter and the gay mood. When the mood is sweet and whole what a golden pageantry of memories rise in our solitude. Then there are those "timeless moments" which we cannot put into words and yet which we treasure beyond all others because they have illumined our path and given us certainty and peace. It is comforting that however far we have come on our journey, there is always the expectation of more experiences and things which will be "treasurable"—that is, of course, if we do not allow ourselves to become more sour and too sober with the passing of time.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

From South Africa

Sir: Your readers would, perhaps, be interested in the enclosed cutting from our morning (English) newspaper. Many of them may not have realised how difficult, well nigh impossible, it is for one half of the white citizens of South Africa to understand the thoughts and feelings of the other half when they can neither speak nor read the other's language.

This innovation has often been suggested by Mr. Ratter, and its adoption now is a triumph well deserved, which has greatly pleased the whole of his Hout Street congregation. Many of us, of course, realise with Mr. Ratter that this is a tri-lingual country and wish that the third language could in some way be included. But this is not yet.

I do not need to tell you how grieved we are to be losing Mr. and Mrs. Ratter and the twins. We shall see them go with heavy hearts, and the good wishes of all of us go with them.

Yours, Mrs. D. Ecclestone,

Chairman of Committee.

The enclosed cutting is from the "Cape Times" and is headed, "The Other Point of View". It is printed below:—

On Tuesday the *Cape Times* will begin the regular publication in its columns of leading articles from the *Burger*, the senior Nationalist Party newspaper. From the same date the *Burger* will publish leading articles from the *Cape Times*. This little essay in political communication between the language groups had its origin in some remarks made on his leaving South Africa by the Rev. Magnus Ratter, pastor of the Free Protestant Unitarian Church in Cape Town:—

> I think that the only hope for South Africa is to bring together the Afrikaans and English-speaking people and one of the best ways to do that would be to get the *Cape Times* and the *Burger* to exchange their leading articles every day so that one language group can see what the other is thinking . . .

The *Cape Times* has disagreed profoundly—and will no doubt continue to disagree—with most of the opinions on political and race matters expressed by our contemporary, but lack of agreement does not mean lack of respect. For a long time this newspaper has felt that a wider discussion of our affairs was essential in the interests of everybody and this need is the greater in a country where political opinions to some extent follow race lines and where communities are separated by the formidable barrier of language. The publication of *Burger* leaders will provide a more regular, cohesive and more reasoned expression of Nationalist opinion than can be obtained from the speeches of politicians which fill so many of our columns.

From Tuesday, therefore, the *Cape Times* will publish each day on this page the principal leading article in the *Burger* of the previous day dealing with general South African affairs or with international affairs which might affect this country. The article will be put into the best English we can contrive and will be reproduced in full.

The Old Meeting, Birmingham

Sir: Before the tragedy of this church (which was before it was blitzed physically) one of the great things that took place in it was the awakening of John Drinkwater to literature. He had been to all appearance a very ordinary insurance clerk. The Rev. Joseph Wood gave a series of Sunday evening addresses on religion and literature and Drinkwater went to one of them. When he came out, as he himself recorded, he was " walking on air " and had been turned to literature.

Cambridge. Yours, etc., R. F. Rattray.

News Review

Retirement of the Rev. Lawrence Redfern

On the evening of Saturday, July 30th, the congregation and friends of the Unitarian Church, West Hill Road, Bournemouth, met in the Church Hall to offer to Mr. Redfern a " united front " of affection and gratitude.

Mrs. Isaacs, chairman of the congregation, opened the meeting with these words: " Mr. Redfern has been our minister for ten years, and those ten years have given us unalloyed contentment. Through him our church has thrived and become known in places far from Bournemouth.

" The centre of our church life is, of course, the Sunday service. The readings and prayers Mr. Redfern chooses and his inspiring sermons show us a broadness of vision together with deep conviction of Unitarian faith. His words are always appropriate to the times we live in. He has not only been our minister but our pastor. His care for us as individuals has been unstinting. He has given us comfort in our sorrows, he has added gaiety to our joys. Mrs. Redfern we know has been at his side in every endeavour and her own personality and kindly thought has endeared her to us all ".

The Rev. Herbert Crabtree paid a warm tribute to the valuable services which Mr. Redfern had rendered to the work of the General Assembly throughout the thirty-two years of its history. He had occupied virtually every office which could appropriately be filled by a minister, including that of president and preacher of the Annual Sermon. He had served on the Council and most of its innumerable committees and had always added distinction to their deliberations by his scholarship and admirable statesmanship.

Major Mahony spoke of the years Mr. Redfern had spent in the Octagon Church, Norwich, and in Ullet Road, Liverpool. His ministry there may have had the benefit of his earlier years, but Bournemouth had the vintage of his long experience.

As a material expression of the gratitude and appreciation of the congregation and friends of the church, Mr. Redfern received a worthy cheque, presented to him by Mr. Wood, the treasurer, together with a dispatch case. To Mrs. Redfern was given an arm-chair and this was accompanied by a few words from Miss Crozier who spoke of her work for the Women's League in Bournemouth. Nominally she was its secretary, in reality its guide, philosopher and friend.

Mr. Redfern responded. He spoke of his fifty years in the ministry, and of this moment of his retirement as " an interlude of joy going and joy coming ".

The meeting closed with a buffet supper served by the Women's League. There was no note of sentimental regret, but rather one of challenge for the future and thankfulness for the past to the church in Bournemouth.

The Two Tauntons

Taunton and Bridgwater.—The young and personable minister of the First Parish Church, Taunton, Mass., the Rev. Richardson Reid, occupied the pulpits at Mary Street Chapel, Taunton, and Christ Church, Bridgwater, on Sunday, 24th July. During the Sunday morning service at Taunton, Mr. Reid presented a coloured photograph of the Chapel, taken two years ago by Miss Eunice Williams, a visitor from U.S.A., also a letter of greetings and good wishes from the Secretary of the First Parish Church, and a cheque for 135 dollars towards Mary Street's Renovation Appeal for £2,000.

Following the evening service at Bridgwater, Mr. Reid joined the congregation in a social hour, during which he met and talked with members and friends.

A highlight of Mr. Reid's visit to Taunton was an official call at the Mayor's Parlour, when, as an " ambassador of goodwill ", he made a symbolic presentation to the Mayor, Councillor E. J. H. Hassell, a key to the American city of Taunton, mounted on a shield and suitably inscribed, together with a letter of greetings and good wishes from Mayor Bernard F. Cleary. Also present at the ceremony was the minister of Mary Street Chapel, the Rev. William Miller. The party was later entertained to lunch by the Mayor of Taunton. Mr. Reid and the minister were guests of Alderman C. H. Goodland at the Taunton Rotary Club the following day.

At a special meeting of the Taunton congregation on the Monday evening, the Appeal for £2,000 was launched, and an inspiring and encouraging address was given by the American visitor. It was altogether a memorable week-end, and resulted in strengthening the bond which has existed between the two Taunton congregations for many years.

" Put One Per cent of Income into Poor Countries "

Conference's call to Government

Britain should put at least one per cent of her national income into projects designed to raise living standards in the under-developed countries, urged a resolution adopted by the recent " Freedom from Hunger " conference in Oxford. The resolution welcomed " the increase in recent years in Government funds devoted to development within the Commonwealth ", but urged that " the total of our commitments to the under-developed areas from public funds, in grants and low-interest loans, should be not less than one per cent of the national income ".

This would provide, at the moment, about £200 million a year, a sum which experts agree may be regarded as a minimum if Britain is to play her part in a realistic approach to the problems of disparate living standards and expanding world population.

Pending official action on this scale, the conference suggested one per cent of personal income " as an objective " for personal giving. Concerned people were asked to help create " a climate of public opinion alive to the moral obligations resting upon us all ".

150 people from nine nations attended the conference, arranged by the Oxford Committee for Famine Relief in connection with the " Freedom from Hunger " campaign of the U.N. Food and Agriculture Organisation. This is not a fund-raising campaign, but a five-year drive to promote a better understanding of the demands of the age in which we live, and to intensify field programmes.

Lord Boyd Orr called for a ten per cent cut in world arms spending (estimated at £4,000 million) to provide annually a basic development fund of £400 million. This might be a step towards disarmament on which East and West could agree, said the 80-year-old Scottish peer.

The first head of F.A.O. and himself a farmer, Lord Boyd Orr was confident that Earth could produce enough food for its expanding population, if the nations had " the intelligence and goodwill " to co-operate. Massive financial aid was needed to enable poor countries to import or make the necessary fertilisers and equipment, and to build a balanced economy. Apart from the potential of the land, he said, there was " the harvest of the sea ", and the chemists could be called in; they were already making synthetic rice in the Far East.

Cinema

On the outskirts of Rome there are tracts of waste land that tourists never see, or would ever want to see. There, the dispossessed of Rome have built, illegally, miserable one-room dwellings in which to wait and hope for decent homes. *IL TETTO* (The Roof) at the International Film Theatre is based on a true story of how one such dwelling came to be built, overnight, by a young married couple. It was the answer to despair.

The " illegal " dwelling place has to be erected at night and completed before the police do their early morning rounds, for by a strange quirk of Italian law it may be demolished when only half built, but if it has a roof and door, and is inhabited, the police cannot enter or eject the inhabitants. The building of this pitiful one-room-with-roof by the young man and his labourer friends provides an exciting climax to an earnest hard-hitting film. B.L.

Death

Faulkner.—Raymond Charles, dearly loved son of Mabel Hiscock and the late Arthur Faulkner (Ringwood) and loving husband of Sheila died suddenly at Weymouth on July 24th aged 38 years. Cremation at Weymouth Crematorium on July 29th.

Mrs. M. Hiscock wishes to thank all friends in the Southern Unitarian Association for the kind letters and messages of sympathy in her recent sad bereavement.

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THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 21, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CORAM DAVIES
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ALBERT SMITH
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Mr. JAMES McCORMICK
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. M. LONG
BILLINGSHURST, Free Church, High Street, 11, Rev. R. E. GODDARD
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (August 28) Miss H. DIXON-WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Rev. JOYCE [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Supply
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. J. W. DUNKLE
BRADFORD, Broadway Avenue, 3.15, Mr. FRED BIRT
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. ARNOLD THOMAS
BRISTOL, Oakfield Road, 11 and 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. G. L. CLARKE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11, Mr. M. FIELDHOUSE
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. ROY JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. INGR. HOOD
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUINE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Supply
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11, Mrs. HODGE, 6.30, Mr. B. [illegible]
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. CHALK
[illegible], Wilson Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. E. H. COULSON
DITCHLING, Old Meeting House, 10.45, Dr. E. GREEN
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHER
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. P. C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. NORMAN KNOWLES
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Mrs. WILLIAMSON
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, No Services during August
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. G. D. FORTH
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GAINSBOROUGH, Beaumont Street, 3, Rev. JOHN M. QUINE
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MARK SHARPE
GUILDFORD, Ward Street Church, 11, No Service
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30, Rev. J. B. TOWNER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Supply
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. MAURICE BARNES
KIDDERMINSTER, New Meeting House, 11, Women's League, 6.30, Mr. JOHN CLIPPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSSOP
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. GOLLAND
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Mr. T. GREGORY
LEWES, Westgate Chapel, 11, Rev. BASIL VINEY
[illegible], High Street, Unitarian Chapel, 6.30, Rev. H. W. KINGHAM
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. FINN
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEN MORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER, 6.30, Mr. F. G. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. FINN
LIVERPOOL, Hope Street, 6.30, Rev. S. R. BUTLER
LIVERPOOL, Ullet Road, 11, Rev. J. KEN MORRIS
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. C. DENCE
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 (only) Mr. A. G. TARRANT
LONDON, Forest Gate, Upton Lane, 6.30, no Service
LONDON, Golders Green, Hoop Lane, 6.30, Rev. JOHN KIELTY
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Mr. L. GRIFFITHS
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Highgate Hill, Unitarian Church, 11, Rev. JOHN KIELTY
LONDON, Ilford High Road, 11, Sunday School, 6.30, Mr. G. E. PRENTICE
LONDON, Islington, Upper Street, 6.30, No Services during August
LONDON, Kilburn, Unitarian Church, Quex Road, 11, No Services during August
LONDON, Lewisham, Unitarian Church, High Street, 11, Mr. BRIAN GOLDING
LONDON, Mansford Street Church, Bethnal Green, 6.30, Dr. DOROTHY TARRANT
LONDON, Richmond Free Church, Ormond Road, 11, Mr. R. H. CORRICK
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. B. BOWEN
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. R. H. BOWEN (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. P. B. GODFREY
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Monton Church, Eccles, 10.45, Mr. F. G. MASON, 6.30, Mr. BEAUMONT
MANCHESTER, Pendleton Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. LEONARD SMITH
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (August 28), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. M. B. DAVIES
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, ISLE OF WIGHT, High Street, 6.30 (also 11, 1st Sunday in the month), Supply
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Mrs. M. GREGORY
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, No Service
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Miss V. CUNLIFFE, 6, Rev. G. W. PETTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNKLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. W. DEAKIN
RINGWOOD, Hants, The Meeting House, 11, Rev. FRANCIS TERRY
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, No Services
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Mr. E. E. STRACHAN
SHEFFIELD (Attercliffe), 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Miss A. SHORT
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. M. C. HARRIS
SHREWSBURY, High Street, Unitarian, 11, Mr. A. BROADBENT
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Miss M. GRIFFITHS
SOUTHEND-ON-SEA, Darnley Road, 6.30, Miss L. M. HORROCKS
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
SUNDERLAND, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWINDON, [illegible] Road, 6.30, Mr. B. HODGKINSON
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIS
TODMORDEN, Unitarian Church, 10.45, Supply and 6, Rev. P. B. MORRIS
TORQUAY, Unity Church, off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Mrs. E. H. SHAW, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MOSTYN
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Mr. E. E. LLOYD (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. STRACHAN
WILMSLOW, Dean Row, 10.45, Rev. F. COTTIER, Styal, No Service
YORK, St. Saviourgate Chapel, No Service
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AUSTRALIA

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SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX 5523
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. LEONARD MASON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 10.30, Rev. HOWARD R. SMITH
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. SHORT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WHYTE
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Wilfred Waddington, 1901-1960

The congregation that filled the Chapel at Golders Green Crematorium for the service conducted by the Secretary of the General Assembly in fitting tribute to Wilfred Waddington was witness both to the deep respect and affection in which he was held and to the grievous loss suffered through his sudden death by the whole of our Unitarian and Free Christian fellowship. Born at Leeds, his first employment after leaving school was in the costing and estimates department of a foundry. He joined the Church of Our Father at Rotherham during the ministry of the Rev. Sidney Spencer and with his encouragement and that of his successor, the Rev. J. Harry Smith, entered the Unitarian College in 1923. There he proved himself an able student and graduate in Arts and Divinity. His first settlement at Maidstone (1929-36) was marked by the single-minded dedication to his task that characterised the whole of his ministry. A new Sunday School was erected; fresh enthusiasm given to a small congregation.

So, too, at Unity Church, Bolton (1936-44) and the Christian Church (Unitarian), Mossley (1944-50) his complete identification of himself with every aspect of the work in Church and School won the affectionate regard of his congregations. But it was perhaps in the London area, where he served as District Minister for over ten years to the moment of his death, that his talents and high abilities were most signally engaged. Faced with constantly recurring problems, acutely aware of the difficulties inherent in the situation, yet ever faithful and ever hopeful, he stuck with true Yorkshire doggedness to his manifold responsibilities.

Through his "pastoral" letters, to which reference was made in the *Inquirer* on the very day of his death, he passed to others his own deeply rooted conviction of the value and worthwhileness of the contemporary struggle to maintain the witness of a free religion. No church and no individual ever turned to him in vain for wise and understanding guidance; few had his gift of insight into problems which he never failed to make his own. Perhaps, at times, he took too much upon himself but it was not in him to limit his sympathies or his self-giving. The measure of his loss to the wider movement can be gauged from the long list of trusts and committees, far too numerous to mention completely, on which he served. Past chairman of the Grants and Ministry Committees of the Assembly, former President of the Sunday School Association, member of the Presbyterian Board, the *Inquirer* Board, Dr. Williams's Trust, secretary of the General Baptist Assembly, and secretary-superintendent of the London District Lay Preachers' Union, these are but tokens of his service. No minister was held in higher regard by his fellows and he was rightly appointed President of the Ministerial Fellowship in 1959. He preached before the Assembly in the same year and at the time of his death was Visitor to the Unitarian College.

Those who were privileged to hear his addresses at the College will long remember how they revealed not only rich humour but also no mean theological thought; he could, had his busy life not prevented it, have made a real contribution to scholarship. There has gone from among us all a true and beloved companion; there remains in our hearts an imperishable memory of a great soul that will ever strengthen, inspire and encourage.

F.K.

★

Wilfred Waddington was a Director of the *Inquirer*. He rarely missed a meeting and took an active and participating interest in the welfare of the paper. So much could be written of him. The Editor would like to write that Wilfred was a good man. He acted from some inner core of goodness that was all his own. Nothing could touch it, and although he had one of the hardest tasks in the denomination he deepened this inner goodness and passed it on to others.

The farewell service conducted by his great friend, the Rev. John Kielty, had the nobility suitable to such a parting. There was a large congregation and Mr. Kielty strengthened and uplifted everyone by a faith that pierced far beyond the affliction of grief.

E.G.L.

The Rev. W. J. Carter

William Joseph Carter was perhaps as widely known in the Unitarian community as any of our ministers. Those who heard him on the rare occasions when he was speaker or preacher at Assembly or other meetings must have marvelled at his ability to express demanding truths with such disarming grace and urgency that even prejudice would melt away and leave a memory that would not quickly die away. Blind from birth, he would claim that this disability was really nothing of the sort and that it was sight that was such, being a distraction to its possessors making them less able to concentrate. Certainly it was only through the exercise of this and other intellectual powers that he achieved so much, taking Greats at Oxford, winning the poetry-reading contests year by year, and passing through the training to the ministry. He held pastorates at Nantwich, Birkenhead, Carlisle and finally at Newport, Isle of Wight. Fellow students knew him for a born teacher who could make hard things intelligible and who with a flash of humour could introduce them to unexpected aspects of life and reality, and it was something of a puzzle and a disappointment, though not perhaps to him, that he was never called upon to be a teacher in one or other of our colleges. There he would not only have made his mark, but have left a valued mark upon the ministry itself. Many in the churches he served will mourn the loss of an understanding friend and one by whom their lives were almost unknowingly enriched.

T.

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New Ministry

The Rev. T. J. Jones will be the new minister at Cardiff, together with Wick, as from September 1st. Mr. Jones has completed a ministry of 7½ years at Southport.

Change of Address

The Rev. T. J. and Mrs. Jones (Southport) to Pencoed, St. Brides Major, Nr. Bridgend, Glam., S. Wales (as from August 16, 1960).

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